

Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh



Year 28

May 2024

Issue 11

# Cover Page



**T**he Cover Page photo of May 2024 edition of Vedanta Sandesh is an awesome family picture of a very beautiful bird called - Indian Paradise Flycatcher (*Terpsiphone paradisi*). The local name of the bird is Doodhraj or Shahi Bulbul. It is the state bird of the central Indian state of Madhya Pradesh.

The male is indeed a showstopper, and the first time anyone sees it in a quiet wooded forest he is indeed gobsmacked, stunned. The male of the species has two morphs - white and cinnamon. It has long tails or streamers, and when it flies then it looks like gliding. They make short aerial sallies after insects, usually returning to the same perch. Both color morphs sport a glossy bluish-black head with blue ring around the eye. The females are cinnamon above with a grayish throat, a shorter tail, and they lack the male's blue eye-ring. Young males look like their mother and the long ribbon like tails comes after two years. This bird is found all over India generally in forests and well-wooded areas usually near water. It is migratory and is subject to local movements.

As per the IUCN it has a stable population and can be seen almost all over the country at different times of the year. This photograph was clicked by some nature lover in Myanmar. An awesome glory of God - a vibhooti. Om Tat Sat.

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May 2024

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Editor

*Swamini Samatananda Saraswati*



# Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

May 2024 : Year 28 / Issue 11



Published by


**Vedanta Mission**

Vedanta Ashram, E/2948, Sudama Nagar,

Indore-452009 (M.P.) India

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शिष्य उवाच  
कृपया श्रूयतां स्वामिन्  
प्रश्नोऽयं क्रियते मया।  
तदुत्तरमहं श्रुत्वा  
कृतार्थः स्यां भवन्मुखात्।।

*The disciple said:*

Kindly listen, O Master, to the questions that I now raise. Hearing their answers from your lips, I shall be highly gratified.

**Vivekachoodamani - 50**





*Message from Poojya Guruji*



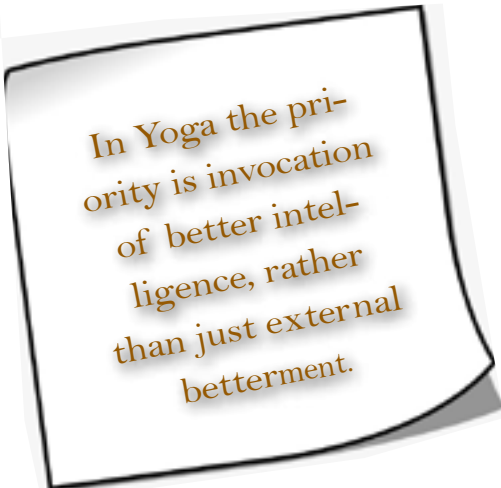
# BLESSINGS OF SAMATVA



amatva or Equanimity is the essence of Yoga. You must have observed that the name of every chapter of Bhagwad Gita is given as some Yoga - Karma Yoga, Sankhya Yoga, Bhakti Yoga etc. The basic objective of Yoga is to help us turn within by inculcating necessary qualities. The different names just suggest the level at which we stand & operate. For example, those qualities during our Karma which prioritize something 'within'

## Blessings of Samatva

rather than just getting some experiences & achievements outside make our Karma a Yoga. A Yogi thus is one who is continuously working to better his inner faculties and capacities rather than aiming something just



In Yoga the priority is invocation of better intelligence, rather than just external betterment.

outside. Better the mind & intellect, better will be the results outside too, but the main objective is inner. This makes sense because God himself sits in our hearts and is the source of all blessings & freedom. This alone is revealed in the famous prayer of Gayatri Mantra, or even in the famous stuti of Hanuman ji in his Chalisa by praying 'Bal, Buddhi, Vidya dehu mohi' - meaning, 'O God! bless me with better inner



## *Blessings of Samatva*

strength, intelligence and knowledge'. While at other places we are encouraged to pray & wish for inner well-being, Bhagwad Gita goes a step forward and gives us the details for achieving this capacity of inner well-being, the Yoga. So Bhagwan first clearly defines the real objective of Yoga - and that is Samatvam.

### **What exactly is Samatvam?**

It is very important to first know as to what really is Samatvam. Is Samatvam borne out of our insensitivity to things outside? Is it non-reaction to situations outside? Is Samatvam de-capacitating ourselves of feelings for the joys & sorrows of the world & our families outside? Does being a Yogi implies that we should not think about our world outside and just keep on thinking or studying about God



## *Blessings of Samatva*

or Atma? Definitely not. Do we ever see that our Gods or our Saints being insensitive, we are rather motivated for being a more caring, loving and thoughtful person. Normally when we don't really know how to handle the situation outside then we get disturbed or even get angry on people outside. Basically we don't know how to handle the challenge. We don't have the necessary intelligence & understanding to handle some unfavorable situation outside or help others. Incapacity of handling problems basically reveal our incapacities rather than existence of challenges outside. If at all we know how to handle a problem then there won't be any problem. So we just need to upscale our capacities of intelligence, love &




## Blessings of Samatva

even forbearance etc. Yoga is all about realizing these things and then working to up-scale our inner capacities so that our prayers for Bal & Buddhi etc are answered.

### The Objective of Samatvam

Samatvam is basically to better our qualities of thinking and intelligence. We retain and even better our emotional quotient and work to better our Intelligence quotient too. If we are thoughtful & intelligent then instead of fretting & fuming we will rather give a saner option to people around to handle the so called problems around. Remember everyone has to fight their own wars and handle their problems, and let us



Samatvam is about making our emotional and Intelligence quotient better.

## *Blessings of Samatva*

also be aware that problems are necessary for invocation of positivities within and even your goals outside. So dont wish for a world which doesnt have problems but work for a world where people have better understanding and intelligence to handle any so called problems. We go to specialists who dont change the world but just give us an alternate way to handling issues. So it is all about realizing our inner incapacities and working to better them, and the first step indeed will have to be the capacity to first face any & every situation with a balance of mind revealing your faith that 'there is always a solution to every problem' and the endless worry & thoughtless reaction is not the way to go. Let us not have any ar-



## *Blessings of Samatva*

rogance that our intelligence is ultimate and cannot be improved further. The real test of a really intelligent mind is have the capacity to directly realize and experience of the timeless divinity, the source of our existence & life - the God within us and that also as our very self, if today this is not there then humbly realize that you still have far to go. Keep working for Samatvam and Sattvikta.

### **Blessings of Samatvam**

So the first stage of Samatvam is the capacity to face any situation howsoever drastic and disastrous it may be with a calm and confident mind. This stops all reactive & impulsive behavior, conserves our precious time & energy and motivates us to think on various aspects of the situation. With such a deliberate & conscious effort we shall definitely, in due

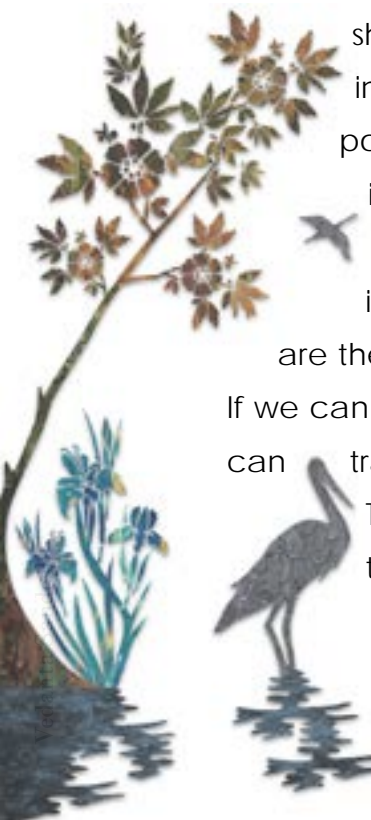


## *Blessings of Samatva*

course of time, stop all impulsive behavior and be more conscious & intelligent in our responses. Come to think of it, when responses are impulsive then even our existing wisdom shall never be lived. We shall remain a helpless victim of our incapacities. Likes & dislikes will continue to rule the roost. There is no evolution whatsoever. Samatvam alone

shall help us be 'free' to think & act in other possible ways. Curtailing the power of conditionings is extremely important to bring about freedom in our lives and the capacity to live in a more thoughtful way. All these are the immense blessings of Samatvam.

If we can retain our balance then alone we can translate our knowledge into action. This not only makes our actions in the world better but overall en-





## *Blessings of Samatva*

hances productivity & efficiency. The graph of intelligence also starts going up. With Samatvam alone shall our prayers of getting more Bal, Buddhi & Vidya get answered.

Bhagwan Krishna in Chap 2 of Gita also adds that with this equanimity we shall never accrue any sins or Paap. Remember 'Paap & Punya' indicate factors to bring about favorable & unfavorable situations in life. He says Naivam Paapam avapyasi - you shall not accrue any sin with such a deliberate living. So what better proposition to live than this Gita way of Living - with Samatvam.

Om Tat Sat.





DRIG DRISHYA  
VIVEKA

*Swamini Samatananda*

# Shloka - 18



तथा सर्गब्रह्मणोश्च  
भेदमावृत्य तिष्ठति।  
या शक्तिस्तद्वशाद् ब्रह्म  
विकृतत्वेन भासते॥

Similarly, Brahman, through the influence of the power that conceals the distinction between it and the phenomenal universe, appears as endowed with the attributes of change.

# DRIG DRISHYA VIVEKA



angati:

From Shlokas 13 onwards the Revered Acharya shows how Ishvara's Maya Shak-ti which is endowed with two powers, the Aavaran and Vikshepa, and these are respon-sible for creating the universe and the individ-ual Jiva who goes on to get entangled in the maize of samsara. The Acharya also revealed the path of liberation from this samsara of eter-nal seeking.

## Drig Drishya Viveka

In the previous shloka the Acharya revealed how the individual Jiva due to avaran shakti that is the power of ignorance, superimposes its sense of limitation on the Sakshi, the pure consciousness. The individual Jiva adorning the robes of the body-mind complex imposes the limitations of the BMI on the Sakshi. Thus the Sakshi Chaitanya which is eternal consciousness as though appears to be limited. The Sakshi is the very 'I' which is the nucleus of all beings and with this imposition 'I' who is a limitless existence beyond the limitations of time, space and object appears to be a limited being. Now, in the following Shloka it is said-

Tathaa sargabrahmanoshcha  
bhedam aavriya tishthati:

Just as the attributes of  
the individual Jiva ap-  
pear in the Sakshi due  
to false superimposi-



## Drig Drishya Viveka

The entire creation is a play of Maya on the substratum of Brahman.

tion of Maya Shakti and the distinction between the Jiva and Sakshi is overpowered by it, so also the distinction between Brahman and the phenomenal Universal creation is concealed due to the Aavaran shakti

of Maya. The Universal Creation is a beautiful and divine phenomena but it does not have an independent existence. It is a manifestation of Brahman as he wields his power of Maya. And Maya too does not have an independent existence of it's own. Maya is dependent on Ishvara. Thus the entire creation is a play of Ishvara's Maya on the substratum of Brahman-the Pure, Eternal and Blissful consciousness. At the level of the objective world Brahman is Pure Existence and at the level of the Subject it is Pure Consciousness. When we see anything in the objective world we say the Earth 'is', the Cloud




## Drig Drishya Viveka

'is', the table 'is', the computer 'is', and so on. In this scenario the Earth, the cloud, the table and the computer are changing and ephemeral. But there is a factor of 'isness' which does not undergo any change. The Universe of names and forms manifests at a point in time, it shows some play and then goes back into the unmanifest. This is what we call birth and death in our day to day language. But in and through this entire play of names and forms there is another dimension which is changeless and permanent. That which is not born in



## Drig Drishya Viveka

time and neither does it go into the unmanifest. It is the substratum wherein the entire play goes on. Just as the waves in an ocean come and go but it's very substratum is the water wherein all the waves are formed at a particular point in time, they play for a while and are lost in time again. But 'Water' as the substratum remains as it is. So there are two dimensions as we see the objective creation. One dimension is a play of Maya and the other is the Reality-the Brahman. But an ignorant limited being, due to his sheer ignorance and lack of viveka to see the impermanent nature of the objective world and to see Brahman as it's permanent substratum, superimposes change, ephemerality, and limitation on Brahman rather than seeing the objective world as ephemeral and constantly changing.



To see the change as change and changeless as changeless is vivek.





## Drig Drishya Viveka

Here the Acharya says:

Ya shaktis tadvashaad brahm  
vikritatvena bhaasate.

The changes in Names and Forms are superimposed on Brahman. When a form is dissolved or called dead or finished I feel everything is finished. The body is born, it grows, goes through changes and then one day it dies. But when we superimpose a sense of reality on the physical body, we feel when the body is dead 'I' am dead or my world is finished.

Due to ignorance of the Reality of the Creation here too the Individual Jiva sees the objective world as an independent reality and superimposes it's sense of joy and security on the objective world. Since the world of names and forms is ephemeral and changing every second, joy and security from it is only an illusion like mirage water.



## *Drig Drishya Viveka*

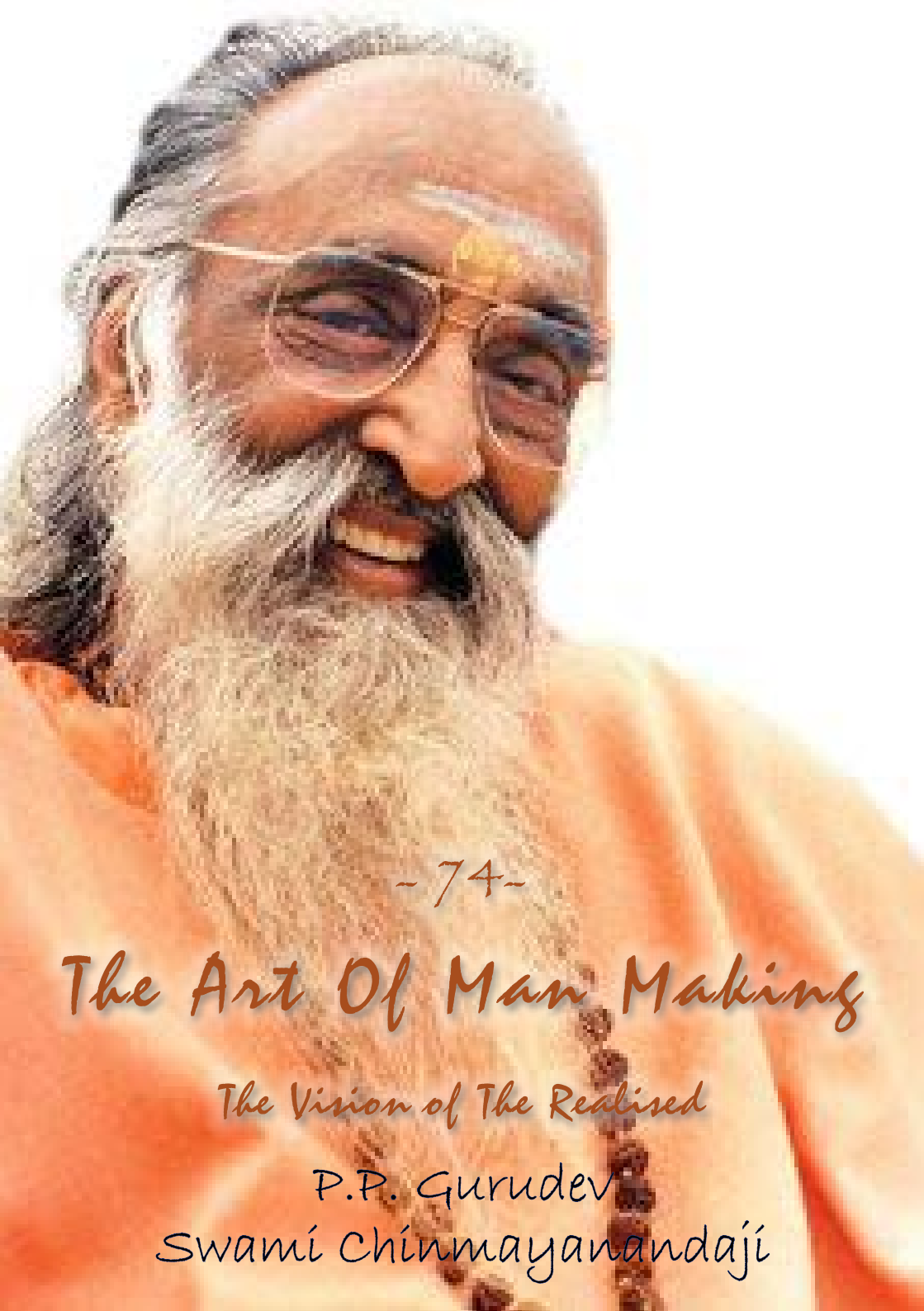
In this manner at the Subjective level there is a confusion between 'Atma-Anatma' and at the Objective level there is confusion between the 'Forms & Content' of everything. This lack of discrimination between the two brings about a sense of limitation and further imposition of joy and security on the world of objects trapping us in a endless trip of samsara seeking fulfillment from outside. Instead of seeing the Self as the source of all joy and security we see the Self as a limited entity. Instead of seeing the world of names and forms as inert, changing and illusory we see it as the source of my joy and security. This confusion brought about by superimposition is only resolved when one discriminates between Individual Jiva and the Sakshi, and Brahman and Sarga, and thus ultimately negating that which is changing and ephemeral and awakening unto that which is changeless, limitless, pure existence and blissful consciousness. This negation is at the level of one's viveka, as



## *Drig Drishya Viveka*

physically the play of this body, mind and intellect and the objective world will continue to throb yet a Man of wisdom can clearly see that which is Real and the Unreal.





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# *The Art Of Man Making*

*The Vision of The Realised*

P.P. Gurudev  
Swami Chinmayanandaji

# THE ART OF MAN MAKING

**T**hough in the previous talk the Lord has hinted at the transmutation of vision in a man of realisation, we may not fully comprehend the significance of what has been said. Therefore, Krishna employs three more verses to elaborate on the mental attitude, the intellectual judgement, and physical reaction of a man of realisation.

Says Lord Krishna, He who sees Me in all things and sees all things in Me-he never more gets



## The Art of Man Making

separated from Me, nor do I get separated from him. The Infinite Consciousness, the Supreme Reality is one in all, and Lord Krishna here identifying with It says, "He who sees Me in all things". When the Self looks out, the Self the All-pervading alone is perceived, "And he who sees all things in me" : on waking to the Self, the world of plurality experienced by the ego rolls back to disappear in the Self, the Supreme ME.

This is the full and complete experience of the Infinite. On transcending the equipments of body-mind-intellect, we rise above the world of objects-emotions-thoughts into the pure objectless Awareness. After this, the individual's attitude to life must totally change: for, there is nothing else but the



On transcending the equipments of BMI, we rise above the world of OET into the pure objectless Awareness.



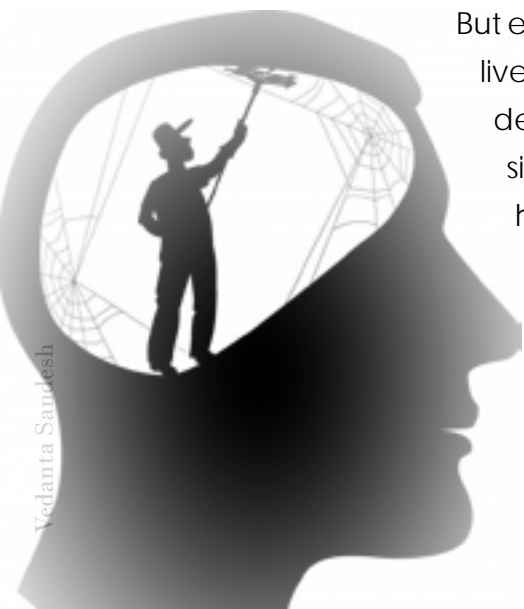
## The Art of Man Making

Self Divine. The stone, the tree, the animal and man-" all are but Me alone," the Supreme Self.

This experience is not a momentary vision that comes and goes after a flickering moment of blissful Awakening. The Lord says, "He never more ever gets separated from Me" "nor do I get separated from him". It is an endless experience. Having once gained this vision divine, never can the realised slip into the state of ego and egocentric passions. This is new birth, a unique awakening, the very destination of all Evolution.

But even a realised man has to live in our world of lusts and desires, of pains and passions, of likes and dislikes, till his body falls down dead.

Will he not be affected by the finite world?  
Will not his realisation



## The Art of Man Making

A completely integrated personality gains the vision of the 'unity in diversity'.

get compromised? Krishna declares, He who, having established in Oneness, worships Me, who am residing in all beings, whatever be his mode of life, that Yogi abides in Me.

A completely integrated personality gains the vision of the "unity in diversity". Thereafter, in all his physical, mental and intellectual contacts he serves the Self alone. He never acts like a body passionately, as a mind egoistically, or as an intellect arrogantly. He is ever conscious of the Presence, within him and all around him, in all things and in all beings.

Thereafter, in his divine wisdom he lives, "and whatever be his mode of life, that meditator-Yogi abides in Me". He cannot take a wrong step; his ego and sense of separateness can nevermore ever rise in his mind. He has





## The Art of Man Making

attained the Source of all happiness. He is self-sufficient: he needs nothing from the finite world to make his happiness complete. He desires nothing, wants nothing, needs nothing, expects nothing. He is FREE. He is WHOLE. He is FULL.

Having awakened to the Self, the man of full realisation can joyously return to his previous world of multiplicity and “play” his part in it-yet he will never forget his Real Nature; he can never mistake the world as real. To him the world of names and forms is all a fabulous entertainment-the spectacular magic of his own mind.

Such a perfected Master is a prophetic saint, a true God-man upon earth. He is in the world but never of



## The Art of Man Making

it. He is a sojourner here, not a native of this globe. He recognises the whole universe as his own nature, his own projection. Naturally, he has the greatest compassion for all creatures, the highest love for the entire universe of things and beings. Lord Krishna says, He who considers the pains and pleasures of others as his own, that Yogi, O Arjuna, is considered as the highest. When one realises the essential oneness of the Self, the whole universe becomes his extension.

Naturally, the Yogi who has realised the Self considers all others as his own being, and as such, their joys and sorrow become his own. Just as any pain on your toe or finger becomes your pain, since you pervade your entire body, so too, the man of realisation, in his awakened vision



## The Art of Man Making

embraces the whole universe with a voiceless love and a tender compassion for all beings. This universal vision of equal love can only flow from the sage who has realised the Universal Self as the very essence of his own being. He is a true Yogi who has reached the zenith of meditation, the acme of all evolution. He is a God-man upon our earth.



# Jivanmukta

## Wandering In Himalayas

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*A Visit by the Robbers Contd...*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj

# JIVANMUKTA

**I**n order to scare him off, one of the sadhus in our company, remarkable for his physical prowess, took out a revolver and fired into the air. In spite of this display of firearms when the sun set the sadhus were in a state of terror. There were about 15 of us a few having parted with us earlier-but brave souls were rather few in our group. I decided to find out the robber's plans and ventured to the place where he was sitting, entering into conversa-

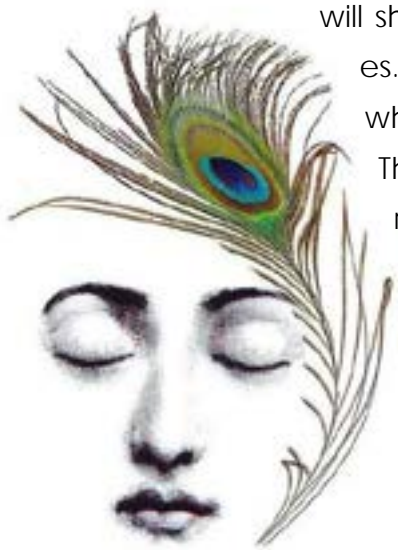


## Jivannukta

tion with him. He talked with great respect and offered me some gooseberry-sized balls of dried curds.

At night I told my companions, "If he gets up from here and leaves, it is certain that his gang will attack us tonight. The gang must be in hiding nearby. If, for some reason, either out of regard for our holiness or out of fear for our numbers, he does not go off to invite his comrades, there will be no attack and we shall be safe. Watch whether he mounts his horse and gallops away. If the highwaymen come, they

will shoot us down or cut us to pieces. It is their custom to spare those whom they regard as true Lamas. The best thing we can do is to run for our lives, leaving behind everything of value."



## Jivannukta

The tremulous sadhus passed a sleepless night and kept careful watch over the movements of the stranger. By the grace of the Lord of Kailas, it so happened that the fellow, for some inexplicable reason, did not leave the spot, and his gang did not attack us. Early in the morning, at 5 AM, he mounted his horse and galloped away. Immediately we resumed our journey, travelling as fast as our legs could carry us. The native attendant, who was leading the chamaris that carried our belongings, told us a little later that the robbers would attack us in the course of the day. Hearing this, the sadhus were in a great fright once again. Looking anxiously to the right and left, forward and backward, we moved on expecting an attack. Often I travelled without possessions, passing nights on the open plains, I was never subject to such



## Jivannukta

tribulations as the prospect of an attack by highwaymen. But now, since the number of sadhus was large and some of them carried costly things, I had to bear these distractions patiently. I could very well appreciate the difference between the two journeys, the freedom and the joy of the first standing in sharp contrast to the dependence and fear of the second with its possessions and companions. In places like Kailas it is better to travel as a penniless mendicant, taking things as they come. During the first pilgrimage, whenever I chanced to meet highwaymen, they used to greet me and provide me with milk and food. Possessions seem a blessing, but actually they are a curse.







STORY

*Section*

# THE REAL AND THE UNREAL

**T**here was a carpenter in a village, who specialized in making wooden toys. He had a son aged four. One day, the carpenter took his son to the temple. The little boy took a strong liking to the temple elephant and wanted to take it home. The carpenter convinced the adamant boy that it was not possible. But over the next few days he made a wooden elephant of reasonable size using a high quality wood and gifted it to his son. By this time, the child had



## The Real and The UnReal

forgotten his passion for the live elephant, and was very happy to possess a toy elephant and started playing with it, imagining it to be a real one. The carpenter's father who was watching everything, said 'the elephant (image) masks the wood', i.e., "the elephant is perceived and not the wood".

As the boy grew, he did not need the toy elephant and it was put away in the loft. The boy also took up his family profession and became a carpenter specializing in toy-making. He got married and was blessed with a son. He also made a toy elephant for his son, but he made it using wood of only a reasonably good quality. He made an artistically superior image and the wooden elephant had a mount on it with very fine decorative carv-



## *The Real and The UnReal*

ings. The toy also had an image of the temple deity mounted on it. His son was very happy to receive it.

As chance would have it, the old wooden elephant was found while cleaning out the loft. The young carpenter seeing both toys together realized that the old toy was made of better wood and became unhappy that he had not used superior wood. He did not give much importance to the artistic superiority of the toy he had made. His grand father who was observing everything, said 'the elephant has disappeared in the wood', i.e., the wood is perceived and not the elephant.

The wise man added, that the Five Elements, viz., Earth, Water, Fire, Air and Ether (space) cover the reality of the Ultimate (Self). When the reality of the sense-perceived Universe made of the Five Elements is given importance, the reality of the Self is not emphasized. When the



## The Real and The UnReal

Self is prioritized, the Universe of Five Elements loses its given importance. The Five Elements disappear in the Ultimate when the Ultimate is realized.

In the Indian tradition of Advaita Vedanta, the Ultimate Reality is referred to as 'Brahman' or 'Parama'. Natural expectation is that it is present in and covers all animate and inanimate things in the material Universe and there is no exception.

The wise man in our carpenter's story meant, perhaps, that the young carpenter's unhappiness due to the comparison of the quality of the wood was on account of the sense-perceived Universe being given greater importance and the status of a more valid reality, in his perception. There was distress because of this perception. The distress should vanish if the young man accepts and perceives the Self as the greater reality (or Ultimate Reality) because it is truly so.





## *Mission & Ashram News*

*Bringing Love & Light  
in the lives of all with the  
Knowledge of Self*

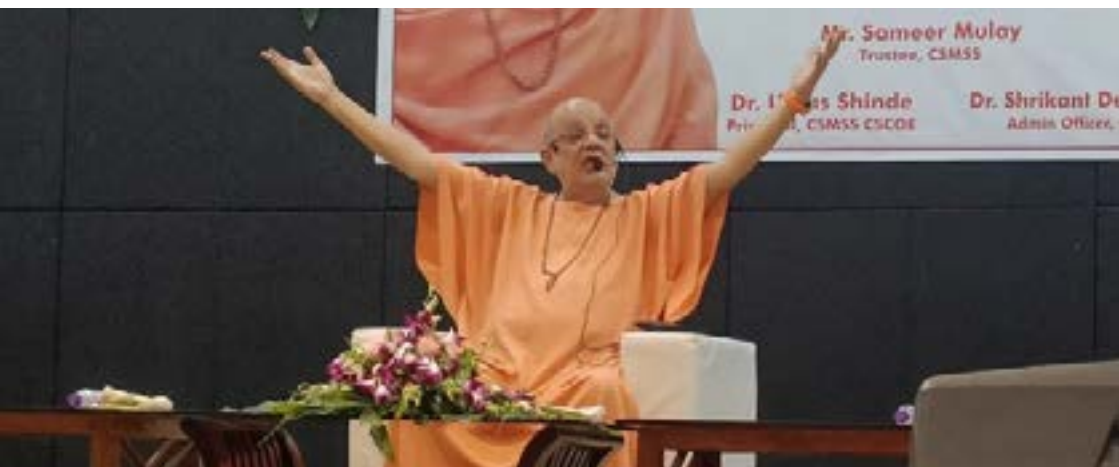
# ASHRAM NEWS



*Organized in a Grand way*



# ASHRAM NEWS





# ASHRAM NEWS



# ASHRAM NEWS

AURANGABAD BRANCH WESTERN REGION  
THE INSTITUTE OF CHARTERED ACCOUNTANTS OF INDIA

*Gita Talk at*

*The Institute of Chartered Accountants of India*



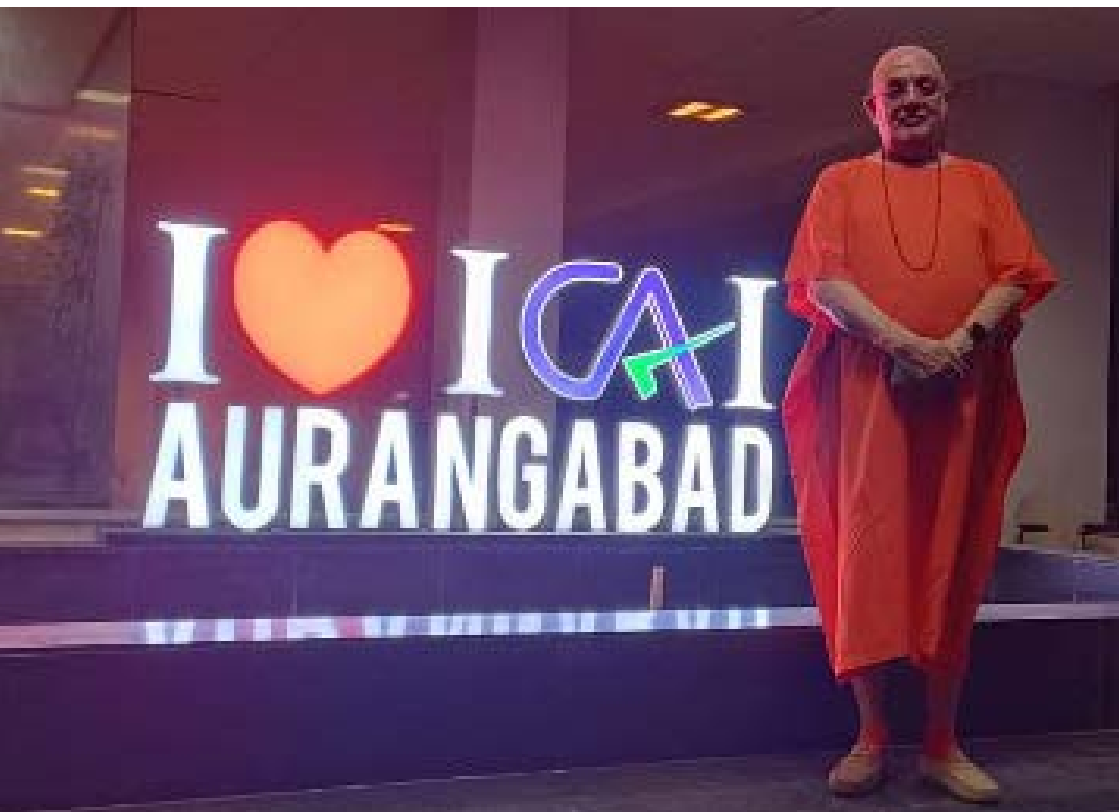
# ASHRAM NEWS



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# ASHRAM NEWS



# ASHRAM NEWS

*Bhagwad Gita & Parenting*



*At 'Nath School of Business & Technology'*



# ASHRAM NEWS



*With Faculty Members & Parents of Students*

# ASHRAM NEWS





# ASHRAM NEWS

*Q & A Session with Students*



# ASHRAM NEWS



*Gita & Inspired Leadership*



*With the Faculty members of  
'Govt College of Engineering'*



# ASHRAM NEWS



*Interactions with the Management of GCoE*



# ASHRAM NEWS



*Sh NK Kashiwal, Chairman, Nath Group*



*welcomes Poojya Guruji*

# ASHRAM NEWS



*Inspired Talk on*

*'Gita & Inspired Leadership'*



*At the Corporate HO of Nath Group*



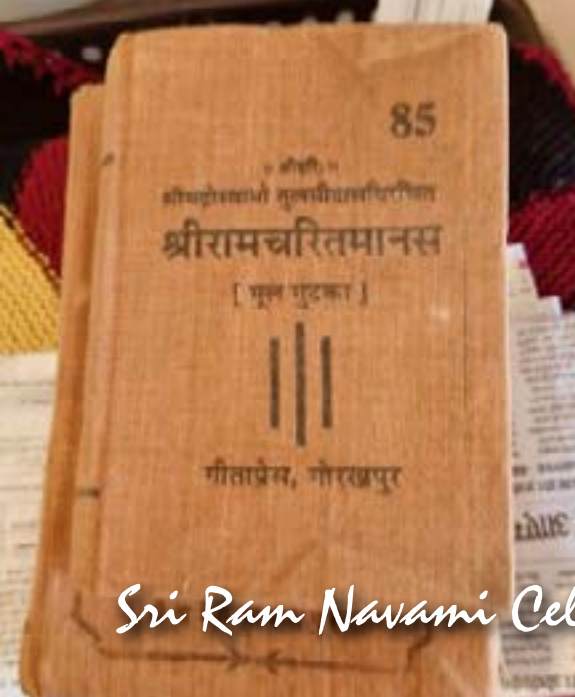
# ASHRAM NEWS



*Tasting the Khichdi with Group Bosses*

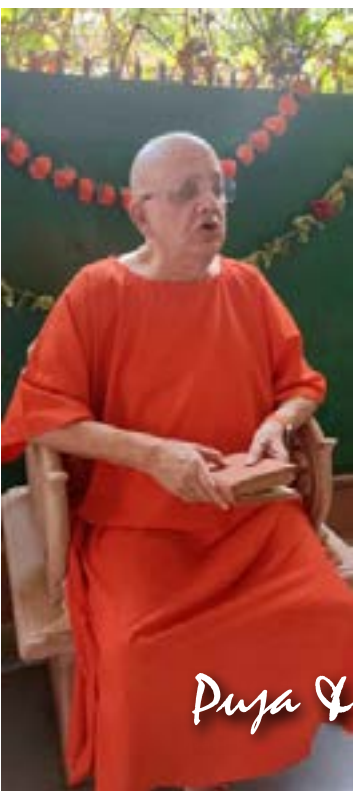


# ASHRAM NEWS



*Sri Ram Navami Celebrations at Ashram*

# ASHRAM NEWS



*Puja & Arti by Ashram Mahatmas*



# ASHRAM NEWS



*Online Class of Gita Bhashya*



# ASHRAM NEWS



*Rekha Sharma takes Blessings on her*

*Birthday*



# ASHRAM NEWS



# ASHRAM NEWS

*Sharing the Joy of Life*



# ASHRAM NEWS



Adi Sankaracharya Jayanti

Celebration

@ Vedanta Ashram, Indore

on 12th May 2024

# Ashram & Mission Programs



Daily Class (Ch-2) of  
Bh Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

# INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

(👉 Click here)

GITA / UPANISHAD/ PRAKARAN GRANTHAS  
SUNDARKAND / HANUMAN CHALISA  
SHIV MAHIMNA STOTRAM / CHANTING  
MORAL STORIES ETC

---

Audio Pravachans (👉 Click here)

GITA / UPANISHADS / PRAKARAN GRANTHAS  
SUNDARKAND / HANUMAN CHALISA  
SHIV MAHIMNA STOTRAM / CHANTING  
MORAL STORIES ETC

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